



**Newsletter volume 25, 9th October- 7th November 2007,
The Chinese Month of Dog**

October 9th-November 7th

This is a month of Dog and Flying Star 3 arrives.

The combinations of annual 2-sickness star plus 3-griviance star might result in combat not only in the economic stand point but rather between countries (hope this will not happen). The discrepancies among world leaders and third world countries intensify and that will lead to next month catastrophic event(s). We will see the world is heading towards darkness and quest for help is needed. Economic in the downtrend that is unprecedented!!

Summary:

Kind Sectors: North/Southwest

Unkind Sectors: Northwest/Southeast

FENG SHUI –From One minute Feng Shui

Chapter 8-Ba Gua (Pa Kua)

77th Minute - What is Pa Kua or Eight Trigrams?

The *I-Ching*, or Book of Changes, was compiled from philosophers during the Chou Dynasty, approximately three thousand years ago. This ancient Oracle is used for divination, to peer inside the energies for deep answers to life's mysteries. Pa Kua is a reference tool, which enables us to see directions and act like a compass. Moreover, it also represents certain qualities like family members, body parts, and status. It is widely used as a sophisticated compass in Flying Star Feng Shui. Understanding the meanings of the Trigrams leads to many useful applications of Feng Shui.

The placement of Trigrams indicates the sectors in a house suitable for each family member. By the same token, it tells us which family member is affected when any of the houses suffers bad Feng Shui or which family member is able to benefit from good Feng Shui. When you understand the attributes of the different corners of any house, you can start to practice Trigrams therapy in Feng Shui.

Familiarity with the Eight Trigrams enables us to understand the deep significance of orientations to many of the more important tools of Feng Shui. Feng Shui is very family oriented. The Eight Trigrams also represent the essence of the family unit comprising father, mother, three sons and three daughters. Each of the members has a specific direction that serves as the first guide to indicating the designated location in the house most suited for each member of the family.



The lowest line in the trigrams belongs to earth, the middle line one belongs to humans and the top line in the trigrams belongs to heaven. A significant feature is that they intermingle when they become hexagrams, thus creating new aspects of relationships with completely new meanings. Every trigram has several sets of meanings, undertones, and associated symbolism.

78th minute - Kin Kua



These trigrams comprise three unbroken lines. It is Yang nature and often associated with father, elderly male, masculine, and the figurehead of a country. The direction associated with Kin Kua is the Northwest or 292.5-337.5 degrees. The element associated is Metal, white color, and the number 6. It also signifies heaven and its symbolic animal is horse. Bones, head, Gold, Jade, mirror, round objects, lion and elephant are also associated with this Kua.

79th minute - Kwan Kua



These trigrams are made up of three Yin lines. It represents mother, elderly woman, the Southwest direction or 202.5-247.5 degrees, earth element, brown color, and the number 2. Its animal is cow, which symbolizes fertility. Books, abdomen, rice, grain, articles and square objects are associated with Kwan Kua.

80th minute - Chan Kua



The first Yang line and two Yin lines above represents the eldest son, an entertainer, East direction or 67.5-112.5 degrees, wood element, green color, and the number 3. Dragon, feet, hair, bamboo, trees, plant and snake are associated with Chan Kua.

81st minute - Ham Kua



The Yang line in between 2 Yin lines represents the middle son, middle-aged male, North direction or 337.5-22.5 degrees, water element, black color, and the number 1. Rain, snow, ear, blood, fish, wolf, alcohol related drinks and robbery are associated with Ham Kua.

82nd minute - Kan Kua





The Yang line on top and 2 Yin lines below represents the youngest son, young male, Northeast direction or 22.5 to 67.5 degrees, water element, brown color, and the number 8. Dog, hill, hands, fingers, rat, tiger and nose are associated with Kan Kua.

83rd minute - Shun Kua



The first Yin line and two Yang lines on top represents the eldest daughter, a traveler, Southeast direction or 67.5 to 112.5 degrees, wood element, green color, and the number 4. Wind, rooster, eye, feather, smell, ropes and fan are associated with Shun Kua.

84th minute - Li Kua



The Yin line in between 2 Yang lines represents the middle daughter, middle age female, South direction or 157.5 to 202.5 degrees, fire element, red color, and the number 9. Daylight, thunder, turtle, snail, flower, dried goods and scholars are associated with Li Kua.

85th minute - Tui Kua



The Yin line on top and 2 Yang lines below represents the youngest daughter, young female, West direction or 247.292.5 degrees, metal element, white color, and the number 7. Sheep, goat, servant, lung and swamp are associated with Tui Kua.

These trigrams play a central in giving Feng Shui practitioners an understanding of the basis of making recommendations.

86th minute - The 64 Hexagrams of I-Ching

The Eight Trigrams form the basis of Hexagrams. These are derived from special placement and symbolic connotations of these trigrams. Each one denotes a specific combination of Yin, Yang, and the elements in order to describe a particular state of being. This system is made up of 64 Hexagrams, each hexagram is born from two trigrams, which in turn represent natural forces: Heaven, Thunder, Water, Mountain, Earth, Wind, Wood and Fire. These also symbolize important aspects of human nature. The I Ching evolved from the ancient method of Turtle shell Divination whereby the shells were burned over fires to foretell the future with logs kept of the resulting predictions.



The Book of Tao by Laotze-Tao The Ching

Chapter 14

(tao is soundless. Formless and without appearance)

Look at Tao (way) but you cannot see it,
Its name is 'without appearance'.
Listen to it but you cannot hear it!
Its name is Soundless.
Grasp it but you cannot get it!
Its name is Formless.
These 3 attributes are essences of inscrutable TAO.
Therefore Tao blends together and become one.
Its upper side is not bright.
Its lower side is not dim.
Moving on continuously, it cannot be defined.
And again return to the realm of nothingness, despite its effect having the force of creation.
We call it the formless Form, and the imageless Image.
We call it the indefinable and unimaginable.
Meeting it, you do not see its face.
Following it, you do not see its back.
Holding fast to the ancient Tao, you can manage all your present affairs correctly.
Knowing the 'original beginning' of Tao, you are able to know the system and discipline of Tao.

Chapter 15

The Wise Taoist of old

The ancient best Taoist masters were Subtle, mysterious and acute.
Their deepness could not be known.
Since they were not easily understood.
It would be better to tell roughly how they looked.
Like one crossing an icy river in winter.
How cautious he should be!
As if all around there were danger,
How vigilant he should be!
As if they were guests on every occasion.
How dignified.
Like ice just beginning to melt,
Self-effacing!
Like a piece of wood being uncarved,
How simple and genuine!
Like a valley awaiting a guest,
How receptive!
And mixing freely, like murky water,
Who can find quiet and peaceful rest in turmoil?
Only the sage has a pure mind.
Who can keep his calm for long?
Only by positive activity, it comes back to life.
Those holding fast to Tao will keep away from insatiable desire.
Therefore they will have constant renewal of life and achieve their goal.



Chapter 16

How to obtain best wisdom

Best wisdom is obtained by utmost keeping your mind empty, pure, void and peaceful.

And also holding firm to your mind to the state of Quietude.

I can observe myriad things taking their cycle of evolution and transmigration.

Myriad things have their growth but at last they have to return to their original roots (soil)

To return quietly to the root is repose.

This is called going back to find one's true self of life.

Going back to find one's true self is to find the Law of nature.

To know the Law of Nature is enlightenment.

And not knowing the law of Nature regarding everlasting spirit and soul will get close to disaster.

Knowing the Law of Nature, he is tolerant.

Being tolerant, he is impartial.

Being impartial, he is kingly (sage having cosmopolitan ideals to save all people from suffering)

Being kingly, he is accord with Nature.

Being in accord with Nature, he is an accord with Tao.

Being in accord with Tao he is everlasting.

After death, he would be free from reincarnation.

BASIC Chinese Metaphysic

The Chinese numbers, 1-10 (also represent the Heavenly Stem-天干 or Tin Kon)

(1) **One (Kap) 甲, Yang Wood**

The first stem and is associated with big trunk or log. That will require a strong foundation of earth to keep the roots in good shape. If the tree needs to grow, it requires the nurture of Water and avoids fire. For the use of wood, one will require metal (axe) to chop as planks to create fire, however that lead to exhaustion of wood.

Symbolic: Forest wood, big and firm, authoritative.

(2) **Two (Yuet) 乙, Yin Wood**

The root of Yin Wood is critical; it will require the Yang Earth (dry earth) and avoid Yin Earth (wet earth). Too much water will lead to unstable wood and metal is not welcomed at all.

Symbolic: Small plants, soft and gentle

(3) **Three (Peng) 丙, Yang Fire**

This is identical to sunlight that shines on earth. Yang Fire will require wood to nurture and avoid Yin Earth (wet earth). Yang Water on Earth while Yang Fire on surface will not cause chaos. In fact the best combination is to have both stem together.

Symbolic: Sunlight, giving and passionate.

(4) **Four (Ting) 丁, Yin Fire**

This candle light fire dislikes the existence of Yang Fire to overshadow its glorification. Yin fire on time stem meet with metal will create wealth. Ideal amount of wood to nurture Fire is essential; however wet wood will not perform this function to create fire.

Symbolic: Starlight or candle light fire, gentle and smart.

(5) **Five (Mou) 戊, Yang Earth**

A strong Earth will block water from flowing through. A weak Earth energy will be drained away if it produces Metal. Yang Earth will require Yang Wood to unleash the



energies.

Symbolic: Walls, concrete, loyal and trustworthy

(6) **Six (Kei) 己, Yin Earth**

This small garden earth will require Fire to keep its glory. A weak Earth if meet with Water and Metal will require the existence of Yang Fire as well.

Symbolic: Garden soil, give live to greens, intact and keep promise.

(7) **Seven (Kang) 庚, Yang Metal**

This Yang Metal requires Yang Fire to keep its purity and identity. Too much of Water will drown Metal.

Symbolic: Axe, unbending and firm, proactive and vocal.

(8) **Eight (San) 辛, Yin Metal**

This is opposite of Yang Metal which it will not need Yang Fire but wet Earth to nurture.

Symbolic: Jewelry, gold alike, willing to lend a helping hand

(9) **Nine (Yam) 壬, Yang Water**

Ocean water that need Fire and Earth to sustain its glory.

Symbolic: Ocean water, integrity and giving

(10) **Ten (Kwai) 癸, Yin Water**

A moist or rainwater that is rather weak, it is unique stem by itself. It will keep all things alive even though it is weak in nature.

Symbolic: Rain drops, creative and smart

Two Characters

Every term -year, month, day and time is represented by two Chinese characters 乙酉. The first character 乙 is written in top, that is called is termed as 'heavenly stem', while the second character 酉 is written underneath, is termed as 'earthly branch'.

Table 2-The 5 elements, and Yin & Yang of Chinese numbers. (Ten heavenly stems)

Chinese Numbers	Yin/Yang	5 Elements
One (Kap) 甲	Yang	Wood
Two (Yuet) 乙	Yin	Wood
Three (Peng) 丙	Yang	Fire
Four (Ting) 丁	Yin	Fire
Five (Mou) 戊	Yang	Earth
Six (Kei) 己	Yin	Earth
Seven (Kang) 庚	Yang	Metal
Eight (San) 辛	Yin	Metal
Nine(Yam) 壬	Yang	Water
Ten (Kwai) 癸	Yin	Water

The seasonal aspect of Five Elements plays important role in Ba Zi. As nature on earth changes according to four seasons, the prosperity and strength of the basic elements also change with the natural cycle.



Table 3- The following table explains the relationship between the seasons and The five elements: The Earth is strong during the last month of each season.

	Wood	Fire	Earth	Metal	Water
Spring	Prosper	Born	Late Spring	Die	Weak
Summer	Weak	Prosper	Late summer	Born	Die
Autumn	Die	Weak	Late Autumn	Born	Born
Winter	Born	Die	Late Winter	Weak	Prosper

The creative and destructive cycles of five elements come to use when we derived the formation of four pillars (year, month, date and time). The Five Elements are capable of a dynamic interaction, which is the force behind life, activities and changes in the cosmic. The technique is based on the belief that, since the Five Elements represent universal order and its influences, so human destiny must also be governed by the change and interaction of these elements.

The Creative Cycle

The cycle of birth: Metal generates Water; Water nurtures Wood; Wood generates Fire; Fire produces Earth; Earth completes the cycle by generating Metal. This is a cycle of harmony.

1. (One 甲/Two 乙) Wood creates (Three 丙/Four 丁) Fire
2. (Three 丙/Four 丁) Fire creates (Five 戊/Six 己) Earth
3. (Five 戊/Six 己) Earth creates (Seven 庚 Eight 辛) Metal
4. (Seven 庚/Eight 辛) Metal creates (Nine 壬/Ten 癸) Water
5. (Nine 壬/Ten 癸) Water creates (One 甲/Two 乙) Wood

The Destructive Cycle

The Cycle of destruction: Metal suppresses Wood; Wood conquers Earth, Earth destructs the flow of Water; Water puts out Fire; Fire melts Metal. This cycle describes conflicting and antagonistic relationships.

1. (One 甲) Yang Wood destroyed (Five 戊) Yang Earth,
2. (Two 乙) Yin Wood destroyed (Six 己) Yin Earth
3. (Three 丙) Yang Fire destroyed (Seven 庚) Yang Metal
4. (Four 丁) Yin Fire destroyed (Eight 辛) Yin Metal
5. (Five 戊) Yang Earth destroyed (Nine 壬) Yang Water
6. (Six 己) Yin Earth destroyed (Ten 癸) Yin Water
7. (Seven 庚) Yang Metal destroyed (One 甲) Yang Wood
8. (Three 丙) Yang Fire destroyed (Two 乙) Yin Wood
9. (Nine 壬) Yang Water destroyed (Three 丙) Yang Fire
10. (Ten 癸) Yin Water destroyed (Four 丁) Yin

The Sparking Effect of Ten Heavenly Stems

1. (One 甲) Yang Wood combined with (Six 己) Yin Earth creates Earth
2. (Two 乙) Yin Wood combined with (Seven 庚) Yang Metal creates Metal
3. (Three 丙) Yang Fire combined with (Three 丙) Yang Fire creates Water
4. (Four 丁) Yin Fire combined with (Nine 壬) Yang Water creates Wood
5. (Five 戊) Yang Earth combined with (Ten 癸) Yin Water creates Fire

The Five Connectedness of Four Pillars

(1) The First Connectedness (Nurtured me)

1. Yan -The one that nurture me by Yin element, example father.
2. Pin Yan- the one that nurture me by Yang element, example mother.



Besides creating more of my own peer, this element that nurtured me also act like an agent to fence off Koon/Sak (the element that controlled me). If the month pillar (earthly branch) consists of Yan or Pin-Yan elements, on normal circumstances he or she will experience a stable life and will not experience a roller coaster rides. If time stem is Yan or Pin-Yan then all obstacles are easily overcome.

If a Four Pillars of Life consist of too many Yan or Pin-Yan, a female health and relationship will be badly affected. For male too many Yan or Pin-Yan will lead to hard to conceive baby. This will also lead to lack of self-determination and self esteem. He is an introvert, not easy to get along with, lonely and not receptive to new ideas.

On normal circumstances, Yan or Pin-Yan Ba Zi (not too many), is a stable, matured, *kind hearted*, well planned ahead, *have religious inclination*; will keep secret, keep promise type of person.

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Your letters and comments are always welcomed!

-Kerby Kuek

